Millennial Star

Emigrants Aboard

Vol. 103, No. 30 Thursday, July 24, 1941

POETRY

LIFE IS STRUGGLE

To wear out heart, and nerves, and brain,
And give oneself a world of pain;
Be eager, angry, fierce, and hot,
Imperious, supple—God knows what,
For what's all one to have or not;
O false, unwise, absurd, and vain!
For 'tis not joy, it is not gain,
It is not in itself a bliss,
Only it is precisely this
That keeps us all alive.

To say we truly feel the pain,
And quite are sinking with the strain;—
Entirely, simply, undeceived,
Believe, and say we ne'er believed
The object, e'en were it achieved,
A thing we e'er had cared to keep;
With heart and soul to hold it cheap,
And then to go and try it again;
O false, unwise, absurd, and vain!
O, 'tis not joy, and 'tis not bliss,
Only it is precisely this
That keeps us still alive.

—Arthur Hugh Clough.

THOUGHT FOR THE WEEK:

Love your neighbour, but do not pull down the hedge.

—Gwen Provost.

THE LATTER-DAY SAINTS'

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If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?—Proverbs 24: 12.

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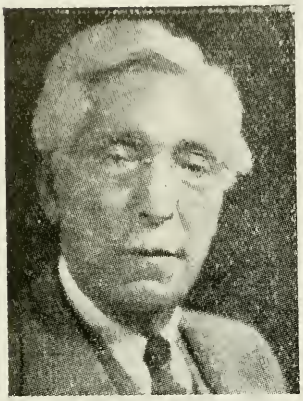
THIS WEEK'S COVER

THIS is the reproduction of a painting by J. Leo Fairbanks, well known Mormon artist in America based upon the story of a true incident. It concerns the departure of a Scandinavian convert from her native shores on an emigrant ship bound for the New World. She was but one of many who left the old for the New World, met persecution, hardship, and privation, withstood it all, and triumphed to find a new home and a new life in the Great Valley.

Free Agency The Divine Heritage Of Man

By President Rulon S. Wells



President Rulon S. Wells

THERE are three reasons recorded in the scriptures why Satan was cast out of Heaven, and with him those who rebelled against God and followed after Satan. Those three reasons were, as I recall them: first, that they were in rebellion against God; second, that they sought to arrogate unto themselves the credit, the honour and the glory which belong to God alone; and, third, that Satan sought to destroy the free agency of man, which God has given to every man.

It is impossible for any man to commit sin under compulsion, and it is impossible for him to do good under compulsion; that is, I mean, this: there is no evil in doing wrong under compulsion, neither is there any virtue in doing good under compulsion. We are only responsible for that which we do willingly in the exercise of our free agency. God will hold us responsible for all that we do of our own volition and He has endowed us with certain gifts that will enable us to distinguish between good and evil.

You will find recorded in the seventh chapter of the Book of Moroni where we are told in the sixteenth paragraph, that "the spirit of Christ is given to every man that he might know good from evil," and ever since the days of the Garden of Eden and the partaking of the forbidden fruit by our first parents the eyes of mankind have been opened to a knowledge of good and evil. The Lord has given us that knowledge by bestowing upon all that spirit of Christ that is poured out upon all men, and we know when we do wrong. No man can ever say that he did an evil thing because he had to do it, for if he had to do it there would be no evil in it; but if he does it with the consent of his own mind, then and then only can it be called "committing sin." The same thing will apply to doing good. They are good deeds only when they are done willingly. We will be judged according to the light and knowledge which God has given to us.

Another great blessing that God has given to us for our guidance is that every one who has received the truth and entered into covenant with the Lord through the holy waters of baptism has received the gift of the Holy Ghost, which is the Spirit of Truth that will lead us into all truth, that our minds may be lit up thereby and our understandings enlarged.

Compulsion does not belong to the theory of government in the Kingdom of God. There are many man-made governments where they seek to control the actions of others, even in their

religion and everything else. All this is contrary to the mind and will of God. He desires that every man shall be free "to choose his life, and what he'll be, for this eternal truth is given, that God shall force no man to heaven."

So you see, my brethren and sisters, the Lord has not left us without divine guidance. We have a battle to fight; Satan was cast out of Heaven because he rebelled against God and sought to lead away, and did lead away, many of God's children, even one-third of the hosts of Heaven.

THE SAVIOUR'S PLAN FOR MANKIND

In reply to the question which God propounded, "Whom shall I send? (this pertaining to the sending to this world one to carry out the purposes of the Almighty Father) our Lord and Saviour Jesus Christ, known to ancient Israel as Jehovah, said:

> Here am I, send me. . . . Father thy will be done, and the glory be thine forever.

What a difference from the attitude of Lucifer, the son of the morning, otherwise called Satan, and sometimes called the devil more frequently than not! What a difference in the attitude and the spirit! Said Lucifer:

> Here am I, send me, I will be thy Son and I will redeem all mankind, that one soul shall not be lost; and surely I will do it, wherefore, give me thine honour.

He was ambitious, he wanted to arrogate to himself all the glory, and he wanted to use compulsion, and save us whether we wanted to be saved or not. Force will never convert the human mind; this can be done only in the exercise of our free agency, and not otherwise.

PRESIDENT RULON S. WELLS was called by death on May 7th, 1941. He would have reached the age of 87 years in July. Indefatigable worker in the Gospel, he devoted much of his time to missionary work. This was his last Conference address delivered at the General Conference in April of this year.

All through the teachings of our Saviour we are taught the wonderful lesson of doing the will of God. The Lord taught us to pray to our Heavenly Father, "Thy Kingdom come, thy will be done in earth as it is in Heaven." When that day comes the will of God will be done, but not under any compulsion whatever. If we ever arrive in Heaven we will find that we have so adapted ourselves to the will of God that our minds will be lit up, we will have the Spirit of God which reveals to us the things of God, and we will know the will of God and act in accordance with it, or we will never get there.

OBEDIENCE TO THE WILL OF GOD REQUIRED IN ALL THINGS

And so I say this, that it is the will of God that we are to obey, and we have the means of ascertaining and learning it without any undue influence or coercion being used with us. "Thy will be done." The order and will of God—there is order in the Kingdom of God; there is order in Heaven; in this whole universe there is order; law prevails throughout the universe. There is an equilibrium in all this universe which is upheld

and sustained by the will and power of God, by His laws, and sometimes we refer to them as the laws of nature. Let one of those laws be suspended and there will be confusion and disaster. Either there would be violent collisions among the heavenly bodies, or the members of this sidereal universe would fly off into an endless space, never again to return. There is order everywhere prevailing. I think it was Aristotle or one of the great philosophers who made the remark that order was the first law of heaven. I heard that contradicted the first time by President George Q. Cannon. I do not know whether it was original with him or not, but this is what he said: "No, order is not the first law of Heaven; obedience is the first law of Heaven, and order is the result." That is what I like, that coincides with my view. Obedience, then, of which we have heard so much, is the thing that will set us in order and will set the world in order. The universe renders obedience to the will of God, obedience to the law of Heaven, obedience to the Divine powers that preside over the universe. That is the way to unify ourselves and to find access to God. There will be no compulsion in it.

The order as we find it in the universe prevails in Heaven, and therefore we should seek to know what the order and will of God are in all things pertaining to our lives upon the earth, and we will have the Spirit of the Lord to guide us and the revelations of the Lord that have been given to men, that we might know good from evil. This Spirit pervades the universe, and it was by this Spirit that the universe was made—the Heavens and the earth.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.—John 1: 1-4.

That is the true light which lighteth every man which cometh into the world, the light of Christ. "Let us walk in the light even as He is in the light," and we are told we shall then "have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin."

THE COVENANT MADE BY GOD

The Gospel provides the plan of life and salvation to every one that will render obedience to it.

The Lord makes covenant with His chosen people. The people of God have always been called a covenant people. We first entered into covenant with God in that primeval day before the world was made when God assembled before Him His sons and daughters and revealed unto them the plan of life and salvation—the glorious plan that has been revealed from Heaven, known as the New and Everlasting Covenant, which means the same thing as the Gospel of Jesus Christ in its fulness.

Under the term of this covenant God requires us to keep His commandments. As it is set forth in the Book of Abraham

(Continued on page 477)

Trials On Trail

THE following lines constitute another fine effort from the pen of Brother Charles Garradley-Armstrong. In this poem the story of the Pioneer Saints is vividly portrayed and serves to bring to our remembrance once more the anniversary of their entrance into the Valley of the Great Salt Lake on that historic twenty-fourth of July, 1847.

Away, away, into the unknown,
(As flee the summer birds, when summer time is ended);
The Saints, with destiny unthought—
Had left the rebels with their lot, and sought
The better land; wherein
Their rights could be defended,—
Their love for righteousness portrayed—
Their knowledge, and their principles lived through—
Their lives to live as God alone just knew.
Thus their part in life they truly played,
As on they went.
How long their task? They knew not.
Faith and courage kept them undismayed.
On,—on, they journeyed—
Through the thicket of the sage bush—
Through the barren hills, and vales—
Over streamlet, over mountain—
These the landmarks of their trails.
Men and women, with their children,
Plodded onward day by day,
Although hardship, fear, and burden
Would obstruct their weary way.
Dawn and dusk, with sun and moon—
Prevailing and passing—how many times?
Oft they stopped, in weariness, to watch,
To pray, to eat, and then to rest—
This making them in keeping to carry on the test.
Time passed, and months had made their way—
Some Saints had lost their loved ones—
Children bravely bore the hunger of the day.
To give up now, would be to lose their faith in God,
And so their sweated brows and aching feet—
Could not mean a slacking—for defeat
They knew would bring no easement
To their plight—so long travailed.
So near their destination.
A leader in God's name held the spirit that prevailed—
An so, they knew no fear.
On—on they went—
Many a tombstone of a saint passed on
Was a milestone of the way God sent.
The Prophet-Leader, he fell sick—
But faith in God had brought him health again
As along he rode—
Before his men.
One day the story reached its peak—
When high upon a barren hill—
The party stopped.
Into the vale below—the leader looked—
And with a radiant smiling face
He cried aloud, to all around.—
"This is the place!—This is the place!"

[This is the story, brief, of Saints gone by.
But to the Saints today, its moral does apply—
In life, the journey shall be long—make no mistake—
Yet God shall keep His word.—and his reward will make,
To all who will accept, and try his plan today.
To those who wish to travel by his heavenly way—
They'll find in God that sweet and smiling face,
And when we see and hear his voice
He, too, will say, "This is the place."]

—Charles Garradley-Armstrong.

Divine Prophecy And World Events

By Elder Hugh B. Brown

THE series of discourses rendered by Elder Arthur Gaeth in the Tabernacle and published in the "Star" during past weeks have been informative and thought provoking. Here is the first of another series condensed from addresses by Elder Hugh B. Brown, which we are sure all readers will read with interest.

Elder Hugh B. Brown

BEFORE we enter into a discussion of the prophecies directly bearing upon the Second Coming of Christ, it may be well for us to refresh our memories with relation to the subject of prophecy in general.

The Apostle Paul, when he was enumerating the gifts of the Spirit, included as one of the choicest of them the gift of prophecy, and one of the functions of the prophetic spirit is the gift of foreknowledge, telling of events that are to come. Jesus, when He left His disciples and promised that the Holy Ghost should come to them, said that one of the things He should do for them would be to show them things to come. Joel tells us, speaking under the spirit of inspiration and prophecy, that in the latter days "your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Amos assures us that the Lord God will do nothing but He revealeth His secrets unto His servants the prophets.

God spoke to Adam, to Enoch, Noah, Abraham, Jacob, Moses, to David and to Solomon, to Isaiah, and to Jeremiah, and the other prophets. The birth of the Son of God was announced through the gift of prophecy; He Himself was a prophet, and He declared that His forerunner, John, was among the greatest of them. His apostles were richly endowed with the gift of prophecy and they foretold many great events, some of which are transpiring today, and some of which we believe will come to pass in the immediate future.

REFERS TO HISTORY

We refer to Noah who was warned of the flood, to Abram who was told of the future of his descendants in Egypt and their deliverance, to Lot who was warned to flee, to Joseph in Egypt foretelling the famine and preparing for it, to Joshua telling what would happen to any man who dared to rebuild Jericho and we know what befell Hiel the Bethelite who disregarded the warning.

Perhaps one of the most comprehensive of all prophecies of the Old Testament is that one which is so well known to all of us, yet which we do not hesitate to repeat though we have discussed it in many places, and though it has been discussed by

Elders of the Church since its organization, and to them I give credit for the source of much of the material.

I wish to bring to you that marvellous declaration of Daniel as he interpreted the dream of Nebuchadnezzar. You remember reading of the great city of Babylon, that city which was fifteen miles square, surrounded by a wall approximately 300 feet high, with streets running at right angles through it, and within the wall all the splendour of an ancient city, declared to be the greatest of its time; and by some, of all time. On each side of this wall there were twenty-five great brass gates with bars of iron, and the city seemed to be impregnable.

In this city there was the great king Nebuchadnezzar, and he was ruling not only Babylon but all the kingdoms of the earth. There came to him a dream which troubled his heart. Upon awakening he had forgotten the details. He called for his wise men and soothsayers, asking them to recall the dream and give him the interpretation thereof. This they were not able to do, and finally there came before him Daniel of old, and the King asked Daniel if he could tell him what his dream was and what it meant.

TELLS OF IMAGE

Daniel answered in the presence of the King and said: "The secret which the King has demanded cannot the wise men, the astrologers, the magicians and the soothsayers show unto the King? But there is a God in heaven which revealeth secrets and he maketh known unto King Nebuchadnezzar what shall be in the last days. Thy dream and the visions of thy head upon thy bed are these."

Then Daniel told him that he had in the vision of the night seen a great image, terrible in its appearance, the image of a man with head of gold; shoulders and arms of silver; body of brass; legs of iron; and toes part iron and part miry clay. Daniel said:

"Thou sawest still that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors."

SEES OTHER KINGDOMS

Then Daniel, after relating the details of the dream, had this to say to the King, and I call attention not only to his prophetic insight, but the great courage which has been characteristic of prophets of God in all the ages. Let us see what he says:

"Thou, O King, art a King of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

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The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 24, 1941

EDITORIAL

Rulon S. Wells

HAVING lived over the alloted span to the extent of seventeen years (as mentioned in his speech at the last Conference) Elder Rulon S. Wells passed on shortly after midnight on May 7th, 1941. Active until the day immediately preceding his entry into hospital, his mind was as keen and his spirit as bouyant as they had been throughout his existence, and although the oldest of the General Authorities of the Church, his eighty-seven years meant little to him except in point of wisdom gained through experience.

Born in 1854, on July 7th, in Salt Lake City, he grew up in the faith and was ordained an Elder at the early age of fourteen years. Readers of the "Star" will recall reading of his first call to the Mission Field in remarkable circumstances at the age of twenty-one (see No. 38, Vol. 102). He fulfilled this Mission in the Swiss and German Mission from 1875 to 1877, after being ordained a Seventy by President Brigham Young. In 1876 he assisted Elder Theodore Brandley in holding a public meeting in the city of Berlin at which several dignitaries of the then existent German Empire were present. There followed a period of Home Missionary work, which continued for some years. In 1893 he was appointed to fill the position of a member of the First Council of Seventy. As such he came on a Mission to Europe in 1896, and here he presided over the European Missions. While here he visited the Conferences of this land five or six times each and the Continental Missions three or four times. In all this work he was accompanied by Elder Joseph W. McMurrin, his co-labourer in the Presidency of the Mission. He served, too, as a member of the General Board of the Y.M.M.I.A. from 1900 to 1929, and although extremely active in affairs of state and business throughout his life, he found much time for a variety of Church activities, particularly in the Sunday School and M.I.A. of his own ward.

Elder Richard L. Evans writing of him pens:

"The broad lines of the Gospel marked the boundaries of his life, and its principles were etched upon his mind. He was a deep and careful student of Priesthood. Its meaning, the relationship of its offices and callings, was a consideration close to his heart. On this subject he spoke often, in public and in private, with a depth of understanding and with a breadth of knowledge, and the scripture supporting his views, verbatim, chapter and verse, was at his command, from memory, for use on all occasions of need."

President Wells' fundamental soundness of doctrine was emphasised at his funeral services held on May 9th by all who spoke. A statement by President Heber J. Grant, read by President Reuben J. Clarke, is quoted as follows:

"I cannot remember ever hearing him speak in public that he did not feed me the bread of life. I do not remember his making a speech that did not please me. I have no recollection of listening to him preach when he said anything that was not fundamentally sound. His preaching of the Gospel was always of great interest to us. I consider he was one of the greatest doctrinal preachers in the Church, and he was one of the most beloved men of any of the leading officials of the Church that I have known."

—J. P. H.

John Wells Passes

John Wells

IN the seventy-seventh year of his life, Bishop John Wells left this sphere of action. His death came on April 18th, 1941, after a life of devoted service to the Gospel. For twenty years he had served as a Counsellor in the Presiding Bishopric, from 1918 to 1938.

Son of Britain, he was born in 1864 in Carlton, Nottinghamshire, and in that district lived his early life, marrying Almena Thorpe in 1886. He end Elder Arthur Winter, who preceded him in death by but a brief period, grew up together as playmates, and Elder Winter eventually converted him to the Gospel. Thus he was baptised in Nottingham in August, 1882. Almost immediately he became active in Church duties and three years after his conversion he was called to be President of the Nottingham Branch.

The urge to gather to Zion affected him, and with his wife and baby he left the homeland and arrived in Salt Lake in 1889. Upon arrival there he obtained employment in the Z.C.M.I. shoe factory, but after a few months entered the office of the Presiding Bishopric as general helper. When the chief clerk resigned his position in 1898, Elder Wells stepped into that post. Tirelessly and faithfully he fulfilled that work until 1918, working through a period of many changes in routine and tithing administration and accounting. He was, in fact, a leading spirit in the alteration and improvement of system.

He was placed in charge of the construction of Dr. Groves' Latter-day Saint Hospital and supervised the work throughout, following which he became Superintendent of the Institution, remaining as such for eight years. Ordination to the office of a Bishop came in 1918, under the hand of President Joseph F. Smith, and he was set apart as Second Counsellor to Bishop Charles W. Nibley, with whom he associated until Elder Nibley's call to higher office, and then he continued to serve with Bishop Sylvester Q. Cannon.

Great tributes were paid to him at the funeral services held on April 20th, and on this occasion President J. Reuben Clark, Jnr., said:

"Reference has already been made to his great work in organising the accounts of the Presiding Bishop's office—and it was a great work. . . . If you merely indicated that you would like something done, he attended to it immediately. Bishop Wells . . . could express his views and did express his views, as to the wisdom and propriety of a certain proposed action, but when those in authority over him said, 'No, we will do it this way,' he would fall in and always carry through, and this is one of the rarest virtues. Too frequently we give lip-service to those who are over us. We say, 'Aye, aye,' when we mean, 'No, no,' in our hearts, and we go forward with the desire in our hearts that the thing they are trying to do, and we do not approve of, shall fail. Not so with Bishop Wells. Brother Wells gave his whole heart and soul to anything which the brethren asked him to do."

Says Elder John A. Widtsoe of him:

"Above all, he loved the Gospel. It was the joy of his life. . . . John Wells was of the salt of the earth. He gave savour to life."

—J. P. H.

A New Order

By Elder George Henry Bailey

The following is the condensed version of an address given by Elder George H. Bailey, newly called to the Mission Presidency, at the Nottingham Conference, 29th June, 1941:

Elder George H. Bailey

We are hearing a great deal today of a New Order in Europe, and in the rest of the world. It has been going on for a very long time now, and I would like to make a few observations gleaned from people I consulted about this New Order. I am amazed to find that very few people know anything about it, what it is, how it will come about, and who will be responsible for it. We of the Church of Jesus Christ of Latter-day Saints, know what the new order which we need is, know when it will come to the earth, and in what way it will come. No institution of mankind, unaided by the powers of Heaven, can ever hope to bring about this New Order to which I refer, neither can the force of arms bring this new order into being unless those arms be taken up with full faith in the true Christian ideal of equality.

Two thousand years ago, walking the streets of Judea, was one whose name was Jesus. Men in high places and in low came from near and far to look upon Him and to listen to His doctrine. It did not take many days for those who stood in the places of responsibility and were in a position to dictate to the people to realise that in the teachings of his humble Nazarene there was a power over the people which they had not. They realised that in the doctrines of this wonderful man there was a challenge to their domination of the people; whilst the poor beheld in the teachings of this man a glorious realisation of a joyous anticipation which had been uppermost in their hearts throughout their lives; the hope of a New Order. Two thousand years have passed, and yet their hopes remain unrealised. This is due to the fact that for two thousand years now the church called Christian, built upon the foundation of usurped power and authority, and apostate, has led men away from Christianity, depriving them of its promised privileges and blessings.

As an Elder of Israel I stand before you, unafraid, to declare to you the truth; fully realising that the most that men can do is to destroy the flesh; but rich in the knowledge that in the great day of restoration the spirit and the body will be reunited, and continue, under more enduring conditions, to bring honour and glory to God, through the promulgation of the Gospel.

We have heard the story of Joseph Smith, how, in

his fifteenth year, he was moved upon to seek out the true Church, and place himself in the way of Salvation and Life Eternal. He was disappointed, but not discouraged, and returned home and took his Bible, reading from James 1: 5-6:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him,

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.

He said on one occasion that never did any scripture come to him with such power and force. He determined there and then to go into the woods and make a practical test. It was not in a darkened room, late at night, but in the open woods in springtime, when life was regenerating and the sun was shining, that he knelt and offered his personal prayer. There descended from Heaven a conduit of light, reaching from Heaven to earth, and as he gazed at it he saw two personages whose countenances were brighter than the sun at noonday, and defied anything he could describe.

"This is my beloved Son, hear him."

The one designated looked down on the figure of the boy kneeling there and, calling him by name, asked him what was his enquiry. He offered the simplest and most terse prayer of any:

"Which church is right?"

In the answer is given the evidence that proves the statement made, that for two thousand years Christianity in its purest sense has not been known among men, and had no part in the lives of men to bring them to God.

"Join none of them"—can you imagine that? A boy whose mind was clear and untrammelled to join none of these religions!

"Not one," the Lord was quick to answer, "because their creeds are an abomination in my sight, their professors are all corrupt."

What further proof is there to offer that such is the case, and that this is the true Church?

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

Within the pale of this Church we have nearly one million members. Any one of these members, if they were called upon to speak, and if they spoke the truth, would declare that the knowledge of the doctrine which they have burning in their heart is the outcome of practical living. I was born a member of this Church, and so was my mother, and my grandmother was a convert, but I take no responsibility from them for my membership. I thank them with all my heart that they taught me this Gospel, and had the courage to be faithful to it to their dying day. I sought out the Lord and soon found out where my duty lay, and since that time, in humility, though falling by the wayside many times and getting up again, applying to my life practically the teachings of this Gospel, I am willing to lay my all at the feet of my Maker, and dedicate that which I have to His service whilst I remain in mortality.

Referring to the new order. Let us try to answer that question. What is this new order? How will it come? When will it come? By whom will it come? For the past generation the Christian Church has not given it to the earth. Democracy has failed to produce that order in the lands which are ruled under its sway. Communism has failed to produce that order in Russia. Naziism has failed to produce that order in Germany, and Fascism has failed to produce it in Italy, and so on. No earthly or political government has been able to accomplish the establishment of that order. It will not come by the force of arms. I do not speak unpatriotically, for I love my native land and all it stands for, I love the freedom and liberty of the land, and hope to continue to enjoy it for many years to come. I know that unless this nation, even the nation of Great Britain, unites herself as a nation with the Kingdom of God, and lives as we are trying to encourage the people to live, the full and complete Christian life, we shall not succeed in the force of arms in which we are at present engaged, for the issue is one of liberty or surfdom, and we are going to have one of these two things in the world after this war; and the arms that will succeed will be the arms taken up in the defence of true Christian principles, Truth and Liberty.

Something must be done to spread the teachings and the living of the principles of this Church which, I repeat, is the only institution which can re-establish this new order. When you have so lived your religion and applied it to your lives, when you are free from the bondage of men and sin, and live the true life of a Latter-day Saint, you will be making a truer contribution to the establishment of the new order than by donning khaki and taking up a rifle. I do not say these words to cause disparagement to His Majesty's Forces. I know what it means for a Latter-day Saint to be in the Army, the difficulties and the things you are having to endure, but I do say if you are a member of His Majesty's Forces, it is your duty to stand by your allegiance to God, and the Gospel, by so living your religion that those men with whom you live and labour shall look unto you and see something different from the average man, see something which will make them draw nearer to you and enquire of the power which makes your lives so noble and your ideals so lofty.

You who have seen your beautiful homes and buildings vanish overnight may have wondered why this should have been. Have you realised that these things are only the outcome of man's unwillingness to submit to the law of Heaven and receive the guidance of God? Life will only work one way; and that is God's way; that is what we are offering in the Gospel plan. Life is a measure to be filled; not a cup to be drained; and when we go to the grave the only things we shall bear in our hands are the things which we have given away. My concluding thoughts are that as Latter-day Saints you are expected to give, and give, and give until it hurts, that this work may go forward and encompass all men and establish the United Order. That is the time when we shall have the new order established in the world. This Church is the only institution that can bring about that condition.

FREE AGENCY THE DIVINE HERITAGE OF MAN

(Continued from page 468)

and translated by Joseph Smith, the Prophet, through the gift and power of God: "We will go down and make an earth whereon these may dwell," (thus says the Lord referring to His assembled children). "And we will try them herewith to see if they will do all things whatsoever the Lord their God shall command them. They who keep their first estate shall be added upon . . . and they who keep their second estate shall have glory added upon their heads forever and ever."

We are now in our second estate, and if we do "all things" whatsoever the Lord our God shall command us, then we are promised in the covenant that we shall have glory added upon our heads forever and ever—a never-ending glory that shall continue to come to us throughout all the eternities that lie before us; a never-ending glory and life in the presence of God and His sons and His daughters, being heirs of God, even joint heirs with Jesus Christ, and with Him inherit all things that the Father hath. In other words, we shall be glorified and enter into the Celestial kingdom of God, and obtain that highest and greatest gift of God unto men—eternal life in His Celestial kingdom—or as Elder Joseph Fielding Smith told us, "eternal lives."

When we speak of the New and Everlasting Covenant our minds immediately turn to the marriage covenant. This is truly a very important part of it, but it is only a part. The fulness of the Gospel of Jesus Christ is the everlasting covenant. (See Doctrine and Covenants 66: 2.) They mean one and the same thing. Obedience, then, to the Gospel of Jesus Christ in its fulness and primitive purity as restored to the earth in these last days through the instrumentality of Joseph Smith, the Prophet, is our part in the Everlasting Covenant, and if we render this obedience by doing all things which the Lord, our God, has commanded us, then He is bound under the terms of the Covenant to do His part which He has promised to do, which is adding "glory upon our heads forever and ever." This simply means a never-ending glory that shall be added upon our heads throughout all the eternities that are to come. This is salvation, as contemplated under the New and Everlasting Covenant, for which our Lord and Saviour Jesus Christ made the supreme sacrifice, redeeming us from death and the grave (both natural death of the body and spiritual death which was banishment from the presence of God). It will be obvious therefore that when salvation comes it is through Him and Him only. We cannot save ourselves, for the "greatest gift of God to man is the gift of salvation," "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

THE SAVIOUR'S PART IN THE PLAN OF SALVATION

Again let me emphasize that we need a Saviour. After the transgression in the Garden of Eden the Lord said:

> Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and

live forever (in his sins), therefore I, the Lord God will send him forth from the Garden of Eden.

And he was literally driven out of the Garden of Eden. But, God did not forsake him; nevertheless he was banished from the presence of God, a condition which still prevails. We no longer see the face of God; we do not talk with Him face to face as did Moses and others, including Joseph Smith, the Prophet, but we are banished, and it came upon Adam and all his posterity. That is one phase then of salvation to have that overcome. The other phase is the natural death of the body —"In the day thou eatest thereof thou shalt surely die," and when that day comes and we shall attain to the allotted age of man, which is sometimes called seventy years—it may go to a hundred or even beyond that, I myself have gone nearly seventeen years beyond that allotted age—the time will come when we shall shuffle off this mortal coil, and our bodies will be laid in the silent tomb, there to mingle with mother earth and to return to that mother earth from whence we came, but our spirits shall go back to God in His paradise if we are faithful, but anyway to the spirit world to await that glorious day when the trump shall sound and the dead shall arise and be clothed upon, if they have been faithful, with immortality and eternal life, but with immortality in any event in the due time of the Lord.

So don't you see we are wholly and totally dependent upon the Lord to save us from these conditions; they are wholly beyond the power of any man. Which one of us can bring his own body out of the grave? How can we be brought back to God? How can these things be? The Saviour answers that in very terse terms. Said He: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Neither is there any name given under Heaven save the name of Jesus whereby man must be saved.

May the Lord help us, therefore, to seek the counsels that come from God and be guided by the Holy Spirit to enter into covenant with the Lord and keep ourselves sweet and clean and unspotted from the sins of the world. Just as surely as the day follows the night we shall be brought back to God to inherit all these wonderful blessings which He has promised unto them that love Him and keep His commandments.

★

DIVINE PROPHECY AND WORLD EVENTS

(Continued from page 471)

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay.

NOT TO BE DESTROYED

"And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and party broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Space will not permit an analysis of the historical events that followed the reign of Nebuchadnezzar; suffice it to say in the briefest possible way, that following his great rule over all the earth there came the Medo-Persian rule, when Babylon was taken by them, and they, too, ruled over all the earth, representing the shoulders and arms of silver. This world dominion was followed by that of the Greeks under Alexander, represented by the body of brass, and Alexander, conquered the world, and at the age of thirty-two died, and this rule of brass shortly came to an end. Then came the rule of iron, the great Roman Empire, represented by the legs of iron. If you will remember it was divided, an eastern and a western empire of Rome, and it was a rule of iron.

NO LAND SUPREME

Then there came a time when no one nation ruled supreme in the earth, but there were many nations which did not cleave one unto another, but were divided, represented by the feet and toes of iron and of clay. This is represented by the present States of the European countries, which do not mix, which are at war, and which are represented as toes of clay and of iron.

At a later time we shall refer in more detail to this last verse which we read. May I just remind you, too, that Isaiah in his 45th chapter told with very great definiteness who should conquer Babylon, named him by name, described him as a chosen servant of God, though he was a pagan, he said Cyrus shall be led by the Almighty and shall break in pieces and destroy those gates of brass and bars of iron.

Following the prediction of Isaiah, 170 years after he spoke, Cyrus moved up against Babylon, after having conquered the world, diverting the waters of the river Euphrates, marched his men under the walls and found himself in possession of the city, while the great Belshazzar with his court were engaged in drunken revelry.

TO STAND FOREVER

If these men were able to foretell these great events; if Daniel was accurate in his forecast of approximately 2,500 years of world history, what think you of the possibility of the latter part of his prediction coming to pass:

"In the days of these kings shall the God of heaven set up a kingdom, which shall break in pieces and destroy all these kingdoms, and it shall stand forever."

Do you think that the words of Daniel will be fulfilled? We bear witness that they are being fulfilled, and in future articles we hope to bring you some evidence; we hope to tell you something of the other scriptures and the other predictions upon which we rely.

Hull District Conference Report

THE Conference was held in our Hull Chapel on July 5th and 6th. The Saturday session consisted of a social conducted by the First Counsellor of the District Presidency, Brother Eric Thorp. The programme was enjoyed by all present.

A short meeting was held between President A. K. Anastasiou and the District Presidency on Sunday morning preceding the first session. District problems were discussed at some length. The first session commenced at 11.0 a.m., conducted by First Counsellor Elder Eric Thorp. After the opening exercises, Lady Missionary Sister Violet Clough spoke on "The First Vision." Sister Marion Barrett spoke on "The Gospel—The Pearl of Great Price." Sister Marie W. Anastasiou was the concluding speaker, relating the experience of a brother who, under enemy action, was of great service to his companions. Total attendance, 42.

Afternoon session began at 2.0 p.m., conducted by Elder Eric Thorp, First Counsellor in the District Presidency. Upon conclusion of preliminary exercises, General, Mission and District Authorities were sustained by an unanimous vote. Elder Eric Thorp was the first speaker, dealing with the theme of the Conference, "The Fulness of Times." Sister M. Germany, newly arrived Lady Missionary, spoke briefly and bore her testimony. President A. K. Anastasiou addressed the congregation on the subject of "The Achievements of the Church through the Missionary System," and made an appeal for full time and Home Missionaries. The conference separated into two groups—Priesthood and Relief Society—in charge of President and Sister A. K Anastasiou, respectively. Instructions, counsel and information were given for the benefit of all present. At the conclusion of the session, 15 Home Missionaries were set apart under the hands of Mission and District Presidents. Two Brethren were ordained to the office of Elders. Forty-five people were in attendance.

In spite of the transport difficulties, a good number came from the Grimsby Branch. Refreshments were provided and well laid out under the care of the Relief Society Sisters.

Evening session commenced at 6.15 p.m., attended by members and friends. The final session was in charge of District President Arthur E. Ransome, who was the first speaker after the opening exercises, his subject being "The Influence of the Church upon the Nations." A sacred solo was rendered by the Mission President. Sister Marie W. Anastasiou spoke on the Relief Society work in the British Mission and encouraged the sisters to a greater effort in their particular work. President A. K. Anastasiou spoke on the theme of the Conference—"The Fulness of Times." He presented the dispensations of the former days, linking up with the dispensation of the Fulness of Times, and giving the picture of conditions which will exist in the final redemption of the world. A very fine spirit prevailed through all the sessions—a spirit of happiness and unity. Friends of the Saints remarked upon the fine meeting. Attendance approximately 43.

Quite a number of the congregation remained for some time discussing the Gospel with the friends. One newly ordained Elder offered his services as a full time Missionary. —A. K. A.

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WELSH DISTICT CONFERENCE SCHEDULED

WELSH District Conference will be held Sunday next, July 27th, in the Latter-day Saint Chapel, Penyard Road, Merthyr Tydfil. Sessions will convene at 11.0 a.m., 2.30 p.m. and 5.30 p.m. Acting Mission President A. K. Anastasiou will be in attendance.

★

AND FINALLY, A LITTLE HUMOUR . . .

Editor, "Hightone Magazine": "I have examined your manuscript, sir, and find it a thrilling narrative, which arrests attention at the start and holds it spellbound to the end."

Struggling Author (despairingly). "Then, of course, it won't do."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street.
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
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